CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

Volume XI.--No. 25. HARTFORD, SATURDAY, JULY 7, 1832. Whole No. 545.

Continued from page 90.

CONNECTICUT BAPTIST CONVENTION.

APPENDIX. NO. 1.

NINTH ANNUAL REPORT OF THE BOARD.

Another Conventional year having expired, and with it the period for which the present Board of Managers was chosen, they beg leave to lay before the Convention the following report of their doings during that time.

The primary object of the Convention being the extension of evangelical truth among the feeble and destitute churches, throughout this State, either by direct missionary labor, or by pecuniary aid, it is deeply to be regretted that the means put into the hands of the Board for the furtherance of this object have been so limited, and consequently so little done the past year.

Appropriations in money have been made as follows, to the Church in Killingworth, $10; Tolland, $20; 2d Woodstock, $15; Vernon, $25; Willimantic, $50; Berlin, $25; Andover, $25; Marlborough, $12 50; Brooklyn, $12 50; East Windsor, $25.

Brother William Bentley was engaged as the missionary of the Board the past year, and his labors have not been in vain.—He has spent forty-three weeks in the service of the Convention, preaching Jesus, and has baptized in the name of the Lord, 37 hopeful converts to the Redeemer, and received for foreign and domestic missions $175 16. The church in Tolland, (one of those assisted by the Board,) he says, "is erecting a house for public worship, and for their consolation, they have enough subscribed to meet the cost."

Brother N. E. Shailer, by the direction of the Board, spent three months with the Church in Chesterfield and Montville, since which he has received and accepted a call from said Church to become their minister.

By referring to page 7th of the printed proceedings of the last session of the Convention, it will be seen that the following resolution was adopted; "Resolved, That this Convention recommend to the Board that they take efficient measures to arrange the destitute churches and communities in this State, into Missionary circuits, and aid them in procuring Pastors to labor with them in word and doctrine." The brethren appointed to carry this resolution into effect, reported to the Board at their meeting in August last; but no order except the acceptance of the reports was taken. The Board would therefore refer the whole subject of Domestic Missions, to the deliberate and serious attention of this body. That something ought and must be done is obvious.

The Board is aware that the employment of an agent, whose business it should be to visit and lay before the Churches the objects and wants of the Convention, has not for several years met the approbation of this body; but they venture to suggest the inquiry, whether the time has not come when the services of an *efficient* agent are necessary?

The Board contemplates with peculiar pleasure the deep and increasing interest felt by the churches composing this Convention, on the subject of Foreign Missions. A degree of success has attended the labors of the missionaries at the different stations, which demands the unequivocal acknowledgment of our obligations to the God of missions. New and effectual doors are opening in France, and Germany, and Greece, and other places; to some of which the Board of the General Convention have resolved to send men to preach the "glorious gospel of the blessed God," and to teach the people to observe all things whatsoever Jesus has commanded.

All which is respectfully submitted,

JOHN COOKSON, *Recording Secretary.*

NO. 2.

TREASURER'S REPORT.

CONNECTICUT BAPTIST CONVENTION IN ACCOUNT WITH JEREMIAH BROWN, TREASURER.

FOR FOREIGN MISSIONS—CR.

June 13, 1832. By balance last account,	$136 51	2d Baptist Church in Groton,	$12 00
Amount received at the Convention in June last, which was published,	532 60	J. B. Waterman, of the Hartford Church,	4 00
Female friend in Meriden,	4 60	A lady in East Hartford,	50
F. M. P. S. Pleasant Valley,	6 67	Selden Miner, Wethersfield,	10 00
A. Ackley, $1, Sarah C. Baker, Stafford, $2,	3 00	Merrit Butler, do.	5 00
Young People's Missionary Society, parish Westfield, Middletown,	5 50	Robert Francis, $5, Sarah Deming, 50 cents,	5 50
3d Baptist Church Middletown,	2 37	Hannah Francis, $1, Ann M. May, 50 cents,	1 50
Norwich Female Missionary Society,	10 25	William Higgins, $1 50, E. Stoddard, 50 cents,	2 00
Union Association, Danbury,	12 55	James Andrus, $1, D. C. 6 cts. P. Canfield, $10,	11 06
Augusta V. Reed, Pawtucket, Rhode Island,	1 00	Sister in North Haven Church, per Rev. E. Cushman,	5 00
Rev. P. Brocket, contributed by his congregation,	30 00	Ruth Hodges, Torrington,	2 50
A friend, by P. Canfield,	10 00	Abbey West, Colchester,	2 00
J. Braddock, $2, S. Bixby, $4,	2 84	Baptist Church in Amenia,	8 75
Hartford Church, contributed at the Monthly Concert of Prayer,	17 98	Haddam Church, per Rev. D. T. Shailer,	30 00
A female friend in New Milford,	1 44	Suffield Female Missionary Society,	25 87
Deac. Farnham, Litchfield,	25	Sundry benevolent persons in Suffield,	8 75
Abigail D. Hart, Meriden,	5 00	S. J. Hart, per P. Canfield,	10 00
William Mills, Huntington, by Rev. E. Cushman,	10 00	Sales of 138 skeins of silk, from Female Missionary Society, Mansfield,	3 45
A sister in the 1st Church Suffield,	1 50	Hartford Church, a new years present to the Burman Mission, to make up the $1000 subscription,	50 00
D. Dickinson, Southington, per Elder Atkins	10 00		$1001 94

DR.

To Cash remitted to the Treasurer of the Baptist F. M. Society, Boston,	$600 00	To Postages 25 cts. Deduction on money fell short from Haddam Church, 6 cts.	31
To discount paid on a Pawtucket $10 bill,	1 00		$601 31
		Balance now in Treasury,	400 63

DOMESTIC MISSIONS—CR.

By Balance of last years Account,	94 78	Baptist Church in Waterford,	15 00
Amount received in June last at the Convention, which was published,	339 85	Mrs. Plymart, of the Baptist Church in Southington,	10 00
Deac. I. R. Steward, New London,	4 00	Mrs. Abigail Hunt, of Sharon,	5 00
B. Whitney, Stratfield church,	2 25	Miss Irena Crocker,	1 00
Norwich Female Missionary Society,	4 75	Miss Abby West,	1 00
		Baptist Church in Amenia,	8 50
			$486 13

DR.

June, 1831. To paid Willimantic Church per order,	39 00	Paid Rev. N. E. Shailer, per order,	28 00
Paid Rev. William Bentley,	62 33	Paid Rev. G. Robins, per order,	25 00
Paid Andover Church, per order,	15 00	Jan. 1832. Paid Rev. A. Gregory, per order,	25 00
Paid 2d Church in Ashford,	13 00	Paid Rev. William Hodge, per order,	12 50
Paid Rev. William Hodge,	6 50	April 16th. Paid Rev. William Bentley, for Brooklyn Church,	12 00
Paid A. B. Holmes for Goshen Church,	13 00		$435 49
Paid Rev. Mr. Thresher, per order,	50 00	Balance to new account,	50 64
Paid Rev. Mr. Doty, per order,	20 66		$486 13
Paid P. Canfield, per order,	5 50		
Paid Berlin Church, per order,	25 00	Cr. by balance brought down,	50 64
Paid 2d Church in Woodstock,	15 00		
Paid Andover Church, per order,	25 00		
Paid Rev. L. Kneeland, per order,	43 00		

Errors Excepted.

Middletown, June 13, 1832.

JEREMIAH BROWN, Treasurer.

We have examined the foregoing account, and have footed the same and found it correct.

SIMON SHAILER, } Auditors.
J. H. HAYDEN, }

Middletown, June 14, 1832.

MONIES RECEIVED AT THE CONVENTION, JUNE 14, 1832.

FOREIGN MISSIONS.

June 13, 1832. By balance brought down,	$400 63	Hamden, $4 35; Mrs. Platt, Burman, 50 cts.; Indian, 50 cts.	5 35
N. Sisson, Lyme, Burmah,	25	2d Lyme, Female Primary Society	11 21
Albert Strong, Bolton, do.	25	R. Tiffany, Burman,	1 00
Amos Clift, Groton, do.	25	Canterbury and Voluntown,	34 16
From two sisters in North Haven, per Rev. Wm. Bentley, 1 plate Gold, $3 71, 2 pair gold Ear Rings, 50 cts. and 43 cts. 1 gold Finger ring, 19, 1 silver clasp, 8-	4 91	Willington, Monthly Concert of Prayer,	36 50
Hartford Female Baptist Missionary Society,	30 00	Ashford Association,	16 10
Lebanon Church, Burman, $21; do. Females, $20,	41 00	1st Colebrook, Females for Burman Female Schools,	9 04
1st Lyme, R. Calkins, $1; Hannah Smith, 25 cts.	1 25	do. $12 50; Rev. R. Babcock, $5,	17 50
3d Saybrook, Burman, $2; Waterford, $1,	3 00	Stratfield Female Missionary Society,	25 00
Killingly, $28 31; New Milford, $8 77,	37 08	Rev. J. H. Linsley, $15; Sophia B. Linsley, $3,	18 00
Hadlyme, $2 70; Stonington Borough, $5,	7 70	Wallingford, William Marks,	5 00
Charles Crawford, 1; Israel Hicks, 1; Daniel Fitz, 1,	3 00	Mrs. Elizabeth Vinton, avails of 1 string of gold beads,	3 83
2d Woodstock, 19; being individual subscriptions,	19 00	1st Groton, $2; a female friend 1 string of gold beads,	7 42
do. Female Mite Society,	15 50	Woodstock female Missionary So.	7 03
New Haven, Baptist Association,	24 66	Two Miss Skinners, Ashford.	1 25
Thompson individuals of Church and Society,	116 21	Canton Church, 5 50; E. Windsor Monthly Concert, 1 30,	6 80
Weston, F. M. Primary Society,	16 37	Bristol, 6 64; Monthly Concert, 1 34,	7 98
Mrs. R. Nettleton, 2 gold knobs,	43	Marcus Merriman, per Rev. Elisha Cushman,	5 00
1st Windsor 3 female friends $1 each,	3 00	1st Middletown, 40; Louisa Turner, 50 cts.	40 50
2d Saybrook, public collection,	6 00	A friend to Foreign Missions, per Elder Shailer,	1 00
Manchester and Vernon,	2 25	D. Bradley, of Hamden, 5; individuals in do. 19,	24 00
2d Danbury, F. P. S.	35 75	Westfield Young People's Missionary Society,	26 00
Danbury, Monthly Concert,	18 34	Rev. Mr. Atwell, of Woodstock,	3 00
Rev. T. Larcomb,	5 00	John Turney, Stratfield, for Burman mission, per Rev. J. H. Linsley,	5 00
2d Danbury, Male members,	13 00		
Two female friends, $10 each,	20 00		

DOMESTIC MISSIONS.

June 13, 1832. By balance brought down,	$50 61	Mrs. Dwinnell, 63 cts. Bristol, $28 97,	29 60
Hartford church,	50 00	1st Middletown, $45, 2d Montville, $15,	60 00
Berlin, female friends, $3 51, 1 do. $1 25,	4 79	Montville and Waterford, Deac. John Watrous,	1 00
Lebanon, $3 42, 2d Groton, $4 40	7 82	Lyman Ames, $1, Edward Dart, 50 cts	1 50
Miss E. Crocker, Lyme, 94 cts. Waterford, $16,	16 94	Ezra T. Watrous, 25 cts. Hubbard Watrous, 25 cts.	50
Killingly, $16 50, New Milford, $1 26,	17 16	Elijah P. Baker, 25 cts. Mrs Ballard, Wintonbury, $1,	1 25
Andover, $5 25, a friend, Hamden, $6 25,	11 50	John Turney, per Rev. J. H. Linsley,	1 00
Deacon Platt, $1, North Haven, 50 cts.	1 50	1st Lyme,	6 11
Canterbury and Voluntown, $2 75, Willington, F. P. S. $17,	19 75	Bristol church, per P. Canfield,	9 66
Brooklyn, $7, contribution from the congregation, $13 56,	20 56	Meriden, from individuals,	35 00
1st Groton, $4, New Haven Association, $9 27,	13 27	Meriden, Connecticut Baptist Education Society, from individuals,	11 00
Female Primary Society, Weston,	8 88	3d church in Saybrook, to constitute the Rev O. Spencer, a life member of the Baptist Home Missionary Society,	30 00
Sharon, $19, 2d Saybrook, F. P. S. $19,	38 00	1st Baptist church, Colebrook, 1 box clothing for the missionary station, at Sault de St. Marie, under the care of the Rev. Abel Bingham.	
2d church Saybrook, Monthly concert,	12 00		
do. do. public collection,	31 00		
do. from a female friend,	20 00		
Avon, $1 58, sister in East Windsor church, $1,	2 58		

Not particularly designated but left at the discretion of the Convention.

June, 1832 Mansfield Male Primary Society,	7 72	society, Stratfield,	8 75
Mansfield Female do.	6 25	Wallingford,	3 44
144 Skeins Silk,		Ladies Benevolent Society, Killingworth, per the Rev. J. Cookson,	17 00
From Beta, 2 gold ear rings, 12 cts., cash, 10 cts	22	Weston, 19 63, Cornwall Monthly concert, 6,	25 63
New London,	13	New Haven, 16 75, Canton 5 21,	21 96
A female in New London, 1 cent per day saved through the year, leap year, 366 days,	3 66	S. Ives Hart, of Meriden, a horse which sold for $35 without any expenses,	25 00
Stonington Borough, 11 43, Pomfret, females, 8 79,	20 22	Female Primary Society, Preston City, per Rev. Mr. Gates,	75
Preston City, Female Primary Society,	7 25	July 5. Sold 2 boxes containing each 1 pair gold ear knobs, from two married ladies in Canton, 2 50 and 2 00,	4 50
Southington, 19 38, Stratfield, 10,	29 38		
Bennet Whitney,	10 00		
Other members of the church and			

June 15, 1832. By the following sums received towards paying the debts of the Convention, viz.

From the Hartford Church,	50 0	Rev. Rufus Babcock, 5; Weston, 15 62,	20 62
Canton Church, 15; 2d Groton, 15,	30 00	1st Windsor, 6 25; 2d Saybrook, 15,	21 25
3d Church Saybrook, 10; Waterford 15,	25 00	3d Middletown, 4 60; New Haven, 15,	19 60
1st Saybrook, 10; New London, 15,	25 00	Stafford, 5; Southington, 5,	10 00
Haddam 5, Hadlyme, 5,	10 00	Bristol, 25; 2d Church and Society in Montville, 5,	30 00
Stonington Borough, 10; North Haven, 5,	15 00	Willimantic, 5; Hampton Church, 3,	8 00
2d Lyme, from individuals,	5 00	James Treat, (Preston,)	5 00
Willington, 20; 1st Colebrook, 12 13,	32 13	Meriden, from individuals,	15 00
2d church, Dover,	5 00		

NO. 3.

FOREIGN MISSIONS.

The Committee to whom was referred the subject of Foreign Missions, submit the following report.

The times in which we live are strongly marked. The world is in a state of unprecedented commotion. The old order of things—even the foundations upon which individuals and states and empires have stood for centuries, are giving way.

All classes of society, in all the different relations of life, are subjected to frequent and most important changes—and these changes are variously affecting them, as they are the friends or enemies of God, and as they relate to their spiritual or temporal concerns.

The man who bounds his prospects by the world and knows no happiness but that which flows from its power, and profits, and honors, and associations, cannot look abroad, but with trembling anxiety. The times are troublesome times. They are so to whole nations; whole nations are at this moment trembling for their existence, but God, agreeably to his ancient promises, is, in these very peculiar times, giving wonderful success to his truth; it is going forth as brightness, and his salvation as a lamp that burneth.

We are authorized to look for a great change in the moral condition of the world. At present there exists an incalculable amount of suffering; it meets you every where—in private and public, through the whole extent of society, often attended with most startling circumstances. This amount of suffering must be greatly diminished, and it will diminish as the gospel spreads, and its blessings come down upon the nations, and under this same influence the hearts of men will be changed and their lives and talents be given to God.

We do most firmly believe that the Gospel is the power of God to every one that believeth. Under the influence of this faith we have looked upon the heathen—we have pitied them—we have prayed for them,—we begin to feel our obligations to help them—we have done a little, a very little. A field, a wide field is opened—here and there over its immense surface, we have thrown in the sickle and the reapers have commenced their labors—some have fallen under the power of a vertical sun, while others are faint but still pursuing the toils of the day. The good Lord of the harvest looks with favor upon them all.

Our beloved missionaries in heathen lands, are not alone. The eye of God is upon them and his spirit strengthens them. Cheering facts are in evidence, that they do not labor in vain, nor spend their strength for nought. They have wrought much and hard, have dug deep and well laid the foundation for future enterprize. The building we doubt not will rise firmly and gloriously.

Most sincerely do we rejoice in the prosperity which attends our Foreign missionary cause. If no unforeseen providence prevents, the Burmans will soon be put into possession of the word of God in their own language—native preachers will multiply, and tracts on various important religious subjects, will circulate through their whole extended population.

Your Committee consider the frequent instances of death among our missionaries as dark and painful providences. With regard to most of them, however, there is a bright side. There is a mixture of mercy in them. Doubtless they are designed for the trial of our faith. Boardman, surrounded with the dear church which he had instrumentally gathered, bid them farewell and soared to his native skies. It was his privilege to triumph over man's last enemy, and enter upon his glorious reward. Our sister Kincaid followed, and we trust they are now at rest in heaven.

The spirit of missions is on the increase, (on no former occasion has the Treasury of the Foreign Missionary Society been so full.) This is a cheering fact—it is cheering however only as it encourages the belief that the friends of missions begin to feel more and more their obligations to God and man, and are determined to come up and act under the solemn responsibilities of the judgment to come, and thus to enable the Foreign Board to extend their operations.

May our prayers continually ascend to the Lord of the harvest, that he would raise up and thrust into his harvest, many more faithful laborers.

Your Committee recommend the adoption of the following resolutions:

Resolved, That it is the sober conviction of this body, that Christians are bound to fulfil the command of Jesus Christ—"Go ye into all the world and preach the gospel to every creature."

Resolved, That upon a full review of all God's providential dealings with our Foreign Missionaries, the language of his dealings, is none other than that of encouragement, and powerfully urges us onward.

Resolved, That so long as our brethren, Judson and his fellow laborers, are "at the bottom of the well," *we will firmly* "hold the end of the rope."

Resolved, That $1000 be now appropriated to Foreign Missions, and that the Treasurer transmit the same to the Treasurer of the Baptist Board of Foreign Missions.

Resolved, That the churches be affectionately and earnestly requested to attend the monthly concert of prayer, the first Monday evening in every month; and to take a collection for the benefit of missions at every meeting.

Respectfully submitted,

GEORGE PHIPPEN, *Chairman.*

NO. 4.

DOMESTIC MISSIONS.

The Committee on Domestic Missions have paid some attention to the subject entrusted to their consideration and submit the following report.

In surveying the condition of the Baptist Churches in this State, they discover that many of them are in highly prosperous circumstances. But while they regard this as an occasion of rejoicing and devout acknowledgment to God, they regret to find nearly or quite one third of the whole number of the churches in a feeble and languishing state, principally for want of the stated ministry of the gospel among them. Several of these without immediate assistance must inevitably become extinct. With suitable encouragement and aid from the Convention, the condition of a part at least of these churches might be so improved, and their ability so augmented, that in a few years they would be able to maintain a Pastor entirely from their own resources. Besides these destitute churches, there are in the State numerous openings in flourishing manufacturing villages, and other places which present inviting fields of labor, where the services of a faithful and devoted Baptist minister would be acceptable and useful. It is of great importance that these feeble churches be supplied with preaching the whole or a part of the time, and that these new stations be occupied. Your Committee have not been able to devise any method for the accomplishment of this object, that precisely meets their own wishes. The most feasible plan they have thought of, is that of forming the destitute churches into circuits. They recommend therefore that the Board of the Convention, if their funds will admit, employ four missionaries, and shall form these churches into two or more circuits as may be most expedient, and apportion their time among them, according to their necessities. In order to bring a definite object before the friends of domestic missions, your Committee recommend the following resolution:

Resolved, That this body will raise by apportionment during the ensuing year, for Domestic Missions, the sum of at least one thousand dollars.

Per order,

SAMUEL S. MALLORY, *Chairman.*

NO. 5.

AGENCY.

The Committee on Agency have attended to the business assigned them, and beg leave to report.

Your Committee feel themselves not a little embarrassed from the fact that, the method of Agency has been previously resorted to with so little success; but the failure of a subsequent recommendation, viz. that "every Baptist Minister in the State of Connecticut, consider himself an Agent for the Connecticut Baptist Convention," and the present condition and prospects of our destitute churches, and a desire of exciting a deeper interest in the objects of this body, constrains them to submit the following resolution.

Resolved, That the Board be directed to employ, with as little delay as possible, an *efficient* Agent to promote the objects of this Convention.

Respectfully submitted,

JOHN COOKSON, *Chairman.*

PROGRESS OF CRIME IN IRELAND.

During the past year, the highest rate of crime was in Dublin, where the proportion was one commitment to every ninety inhabitants. In the city of Waterford the proportion was one to 118; in Kilkenny, one to 150; in Limerick, one to 180; in Cork, one to 200; and in Galway, one to 220. Of the counties, Sligo had the highest proportion of criminals, there being one to every 240 inhabitants. In the other counties the proportions are as follow: In Longford, one to 250 inhabitants; in Queen's county one to 310; in Dublin county, one to 356; in Downshire, only one to 920; and in Cork, which is the most populous county, one to 700. The total number of persons convicted of criminal offences was 9,902, about five-eighths of the number of commitments. Of these only 262 were sentenced to death, and of that number 32 only were excuted.

From the Christian Watchman.

A VOICE FROM THE WEST.

No. XII.

A third general principle in the operations in the West, is *to aid churches in obtaining and supporting pastors.* To this end the movements of the circuit missionary should be directed. Soon as a church becomes sufficiently instructed in its duty about supporting the gospel, and possesses the ability, even partially, and as soon as a suitable person can be found to devote himself to their service, the pastoral relation should be commenced. In more than one half of the churches in the Great Valley, there is now ability to support a pastor, but a lamentable deficiency in knowledge of the duty, and a proper sense of its importance. These churches have to be instructed. Their prejudices and evil habits must be borne with patiently—they must have "line upon line, precept upon precept, here a little, and there a little," till they awaken up to a just sense of their obligations as Christians. They must have evidence from the practical fruits of the circuit system, and become habituated to give, first occasionally and as a gratuity, and finally regularly and as a Gospel obligation, before they will be prepared to support pastors. Let two or three churches be brought to act right in an Association, and others, seeing their good works, will become inclined to imitate them.

A little intemperate zeal, and urging upon them the support of the ministry faster than they become convicted of a sense of duty, will only retard the work of reform, and do incalculable injury. In passing over a mountainous country, we cannot leap from hill to hill. A tortuous course along the vallies must often be pursued. So in bringing a people from a wilderness of error, every inch of ground must be cautiously travelled over till the desired elevation is attained. No people ever rushed from a state of coldness, imbecility and darkness, into all the warmth, energy and light of Gospel sunshine. The process of reform to be sure, must be slow. It is on these principles that I urge the circuit system as an important advancement towards the right path. It will take the whole period of the present generation to cure the Baptists of the evils introduced by the past age.

But even when the churches are once set right about the pastoral office, travelling Missionaries will be found very necessary, if not indispensable to healthy and vigorous action. Combining the pastoral relation, or "elders in every church," (Acts xiv. 23,) and the travelling system, or evangelists, is only a return to Apostolical practice.

In cities and large towns, immediate measures should be adopted to place ministers, suited to the station, and support them till they can be sustained by the church. There are many central points, of great importance, in the Great Valley, which demand the immediate attention of the Baptists, and to which, men from the East must be sent and sustained. The West cannot afford a competent supply for such places at present. In many churches in the villages and settlements, aid will be requisite to support a pastor, even if two churches unite for a time to employ one man.

Great care and prudence will be necessary in supplying feeble churches, in their attempts to support the Gospel. In general, all benefactions of this kind should be bestowed in such a way as to encourage the church to do its utmost in supporting the Gospel.

It may be given on condition the church will raise an equal or a greater amount. The Missionary Agent proposed in my last number for each State, would be the proper person to prompt a church, and knowing the circumstances of each member, to judge of the ability, and of the propriety of administering aid.

Our brethren in the old States, where every thing is settled, cannot easily realize the difficulties under which people in new settlements labor in supporting religious and literary institutions. Every kind of burden has to be begun and sustained at once. The farmer has to pay for his land, construct his buildings, fence his fields, make roads and bridges, and in most instances carry forward all his labors with little or no capital. The mechanic has similar difficulties to encounter. Then there is the school house to be built, the Meeting house to be erected, the school supported, besides all the benevolent operations to claim his attention. All these burdens must be borne by comparatively a few persons. A large majority of the people have to be taught the utility and necessity of these things. Hence the great need of help from abroad. Hence the propriety of urging the cry, "Come over and help us."—And this help must be had speedily, or it will come too late. Already the Roman Catholics have marked out this fertile Valley as their own field. Priests from European institutions, and with European feelings are crossing the ocean, and spreading themselves over this fair portion of creation. Already they boast of possessing it by an easy victory. The doctrine of that church that the "end justifies the means," is largely acted upon. Our population is increasing at the ratio of doubling in every ten years. Other denominations are going greatly ahead of the Baptists. They are

active, systematic, and possess extensive resources. All their own people are prepared to co-operate. The Baptists are in a state of mutiny—cut up into fragments—one party paralyzing the labors of another—one third of their preachers wholly incompetent for the ministry, and doing much evil by neutralizing the labor and influence of the rest—the ministers with few exceptions not supported, and an entire set of wrong notions prevailing. This being the true state of things, I urge the Macedonian cry, "Come over and help us."

It could be shown that help granted now and in the right manner, would be productive of immense benefit to the cause of Christ, and to our denomination—that by the blessing of God upon a proper course of measures, the evils may be removed and the denomination raised to life and vigorous action. Withhold that help, and to all human appearance we must sink!

It remains to be shown that the denomination is able to commence and carry forward a system of measures equal to the wants of the country. We have the men—We have the pecuniary means.

I am aware that at a superficial view this will be doubted. But let us patiently examine facts.

The Baptists in the United States are abundantly able to raise one hundred thousand dollars per annum for Home Missions besides sustaining all their other benevolent institutions.

Here I assume the position that every Baptist who cannot give one dollar per annum for Home Missions in addition to all other claims, ought to be considered a pauper, and supported by the charity of the church. Show me the man, or the woman that cannot do this without the abridgment of a single necessary of life, and I will exonerate him from all claims. I venture the suggestion that this amount is worse than wasted by Baptist professors, in the articles of tobacco and ardent spirits! Yes, with all that the Temperance reformation has produced, I doubt, if one hundred thousand dollars is a moiety, of what is perniciously thrown away in tobacco and ardent spirits, including wines and other useless liquors. If a man must use these poisonous and health-destroying drugs, let him make some compensation for this waste of property and injury to society by a vicious example, by giving their full value annually to the Missionary fund. I appeal to the conscience of every smoker, snuffer, tobacco chewer, and temperate drinker, if he ought not to give freely to this cause an amount equal to what he wastes in those pernicious articles.

A far greater amount than that I have proposed, is annually wasted by female professors in sinful superfluities of dress. Many other methods of using the gifts of property, equally unnecessary to comfort and happiness, and equally prejudicial to health, might be pointed out.

I cannot then allow my position of the pecuniary ability of the Baptists even to be questioned by any Baptist, who has not already done all, that an enlightened conscience, and a heart glowing with love to Christ and his cause would decide, he is able to do.

Is the position correct that the Baptists are able to raise $100,000 annually for Home Missions? From the last returns published by the Agent of the Baptist General Tract Society, there are in the regular connexion in the United States, 289 Associations, 4881 Churches, 3209 Preachers, 30,277 baptized last year, and 339,767 Church Members. We have found the number already in the Valley of the Mississippi to be 91,790, an estimate somewhat higher than brother Allen has made. Deduct this from the whole number leaves 247,977 east of the Great Valley. Can these raise the proposed sum? Surely they can. Take off one third for slaves, minors and paupers, and it leaves nearly 150,000 persons, which at the ratio of 75 cents each would raise $112,500. But I would by no means exempt the Mississippi Valley from its share of the contribution, especially as a large proportion of the supposed fund must be expended here.

But what measures can be adopted to collect this amount? Let each minister of Jesus understand, feel and act decidedly in view of this momentous subject. Let him bring it repeatedly before his people. Let every Church be considered a Missionary Society, as in reality it is. The pastor is President, or moderator, the deacons are Collectors or Treasurers, the clerk is Secretary. There is no need for the organization of a single primary Missionary Society, except in cases where the main body of the Church does not know and will not do its duty. These are already organized in the form of the church and its proper officers.—The apparatus of Presidents, Vice Presidents, honorary members and all other appendages is useless, and in some instances hurtful trumpery—quite unnecessary for a Society that has nothing to do but raise funds and pay them over to a responsible body. Let each church be induced to act in Missions, its deacons visit all the members, impart suitable instruction, and call upon each for his share in the contribution, or rather let the members be taught to lay by in store as the Lord hath prospered them, and on some "first day of the week" bring their offerings into the treasury.

Or to afford some certainty what the Home Missionary Society may expect, let each church be persuaded to raise a contribution for Home Missions equal in dollars to the number of its members—then the rich may bring of their abundance, the poor their mites—paupers and hypocrites nothing.

In this, or in many other ways, if system and energy is pursued, intelligence is properly diffused abroad, and religion exerts its sanctifying influence, the amount assumed can be raised annually.

As it will take some time to carry this system into complete effect, I propose our wealthy brethren immediately give, some ten, others twenty, thirty, fifty, one hundred and five hundred dollars per annum to supply the deficiency.

This amount, judiciously appropriated, with such casual aid as would be obtained on the field of labor, would support 500 Missionaries, including State agents and stationed preachers.

In my next I shall demonstrate, that with proper means the men can be had.

May 22. A WESTERN BAPTIST.

From the Baptist Magazine.

Extract from the Rev. Mr. Jones' Journal.

Rangoon, 1831.

Aug. 1. Heavy rains prevented the distribution of Tracts this morning.

2. Gave a dozen of Tracts to two men who called for them from Hlyne, a city higher up the river. May the Saviour's blessing go with them.

One year from my embarkation at Boston, a year to me pregnant with all important events.

3. Gave the people about the wharves 100 Tracts.

Services at the Armenian Church.

7. Agreeably to previous arrangement, I went this morning to the Armenian Church to witness its services. They commence at 5 o'clock, A. M. I however did not arrive until 7, and a considerable portion of the congregation were still later. The church is a neat Puckba, with the entrance in the rear. The floor, or rather the ground, is covered with mats, on which the regular attendants sit (cross-legged) or stand, or kneel. The exercises consisted mainly of chanting and reading the Armenian Liturgy and scriptures. No preaching or explanations. Incense was burnt very freely. Part of the services were conducted behind the curtain, which of course gave it quite a mysterious air. Two circular brass plates were fastened to long poles; to the edges of those plates were attached I should think two dozen small globular bells, about the size of an ounce ball. "Ever and anon" these were shaken with furious clangor. The priest was assisted by six or eight of his attendants, who, with himself, changed their dresses several times. They also changed their positions frequently, sometimes coming out into the midst of the congregation, and sometimes retiring out of sight. The priest's principal dress was a crimson silk cloak, over the back and collar of which crosses were wrought in silver lace. He wore suspended from his breast, a small golden cross. A holy book was in his hand which he occasionally kissed, or presented to others for that token of regard. The services were closed by the congregation's coming to him individually to be sprinkled with scented water, and receive the consecrated wafer.

I returned with no wish to visit such a scene of mummery again, saying to myself, "Oh how different from the simplicity of Christ."—Thanks to God, I have not so learned Christ.

11. This morning, on coming out of my sleeping room, I found Ko Thah-a already in my house, and in great agitation, averring that the Yaywoon had threatened to beat all the disciples. I thought his fears were groundless. But no soothing of mine could quell his agitation. I since learn he had some cause for alarm.

12. Disposed of 150 Tracts.

13. Distributed 180 Tracts in my morning walk.

16. After dinner Ko Thah-a, Moung Sanloon, and Moung Kgwetnee called on me, and with them I had a pleasant interview which was closed with prayer. When I arrived I little thought it would be possible for me so soon to feel so much interest in this people. Distributed 160 Tracts.

18. Gave away 130 Tracts this morning.

Reforms among the Catholics.

19. The Catholic Bishop, who arrived here a few months since, seems to be desirous of reforming things in haste. Being displeased with the dress of the Burman females who attend his church, he has ordered them to wear gowns on penalty of being debarred from ecclesiastical privileges.

He has also taken into consideration another subject, where there certainly was occasion for reform. The Catholics, and indeed most foreigners resident here, have taken one, two, or more wives, according to Burman custom, without any marriage ceremony. The Bishop requires the dismission of all but one, and christian marriage to her. This attack on long established habits has met with considerable resistance which has brought to light some singular facts both in the practice of foreign residents, and in the policy of the Catholic church. Not to specify the former, I will mention one of the latter. The Bishop allowed one man to retain two wives, on condition of his coming to him monthly, for absolution; he probably does not procure absolution without paying for it.

20. Delivered to the boatmen 150 Tracts.

21. Sunday. Moung Rmay called on us for the first time. He is a very small man, and Moung En, our native assistant says he reminds him of Zaccheus mentioned in the gospel.

Burman Worship Days.

23. The Burman worship days occur four times in a month, viz. at the times of new and full moon, and on the eight days of the waxing and wane. That which occurs at the full of the moon is more honored than the rest. This happened to-day. Consequently very early this morning, thousands of men, women, and children, were in motion with their offerings of fruit, rice, wax candles, and flowers, crowding in every direction towards the great pagoda, a distance of more than two miles from the city. I saw no reason why I might not make as reasonable and acceptable an offering as any of them, and accordingly I followed in the train with two or three hundred Tracts. When I arrived, many hundred human beings were already assembled. The noise of drums, the ringing of bells, the yelling of dogs, fighting with each other, and with the crows, for the offerings which had been made to the Nats; the confused uttering of prayers before the immense and richly gilded images of Gaudama; the sight of the pagodas, zayats and kyoungs, which were distinctly seen from this spot, and which have been erected at an expense greater than all christendom has ever incurred for the conversion of the heathen, together with the promiscuous multitudes gathering on this occasion, were affecting. I could not expostulate with these deluded men and women through ignorance of their language. This circumstance was a great grief to me. It was however great relief to be able to communicate some light to those dark minds through the medium of Tracts. To those who had already assembled, and to those whom I met on my return I disposed of 240 Tracts. If they will consider their contents, they will learn a "more excellent way."

24. Distributed 97 Tracts.

The establishment of an English school contemplated.

Took some preparatory measures for the establishment of a school for the instruction of children, born in the country, (whether wholly or partially Burman,) in the English language. Those, whose fathers are English, Portuguese, Armenians, or Chinese, and whose mothers are Burmese, are more, (if possible,) objects of charity than the full Burmans, for they are destined to exert a greater influence, and most of them are equally destitute of that instruction which is calculated to render that influence morally salutary, (some even more destitute.) I am not, however, very sanguine of success.

26. Disposed of 160 Tracts. Tracts distributed this month 1564.

Sept. 2. Witnessed the landing of the Armenian Bishop, who, I am informed, has come hither to collect contributions for the aid of his church at Rome. On reaching the wharf he was surrounded by the members of his communion who were respectively allowed to kiss his hand. He was clothed in a silk robe, and wore no hat or turban, but a kind of silk screen raised over his head apparently by wires, or something of the kind.

Encouraging attention awakened to the Christian Religion.

3. Nearly every day this week we have had one, two, or three calls from individuals, making inquiries respecting the christian religion. Some give very fair tokens of sincere anxiety on the subject. Others without doubt call solely to gratify their restless curiosity which is characteristic of the Burmans. Some feel in regard to the new religion as a priest felt who called yesterday, and who said he would give up at once his yellow suit, if I would give him a black or white one. Others think the religion is very good in itself, but it is too self-denying for them. It would require the lazy and the plunderer to get a living by honest industry; its profession would expose them to ridicule and persecution.

One who called to-day and came from the jungle, appears to be a real inquirer.

Sept. 5. An inquirer called to-day from Pantenau three or four days distance. He has read the View of Christian Religion, and the Golden Balance, and thinks them excellent and true. He gives some evidence of a saving change.

Visit to a Catholic Bishop and Priest.

In the afternoon called on a Catholic Bishop and his priest. The Bishop was 14 months coming from Rome to Rangoon by way of Alexandria and Cairo in Egypt, and Judda, and thinks he made a very rapid journey; while I was less than half that time in coming from America to Maulmein, though I spent a month at Calcutta on the way! They were very complaisant. The priest gave me two copies of the second edition of a Treatise on the Burman language, composed by one of their missionaries to this country, and published at Rome, 1787.

6. Had several additional inquirers, who were rather disputatious.

Other Notices.

7. A few persons called, but shewed little anxiety about the knowledge of the truth.

In closing my brief notices of the operations of this month, I would observe, religious worship has been maintained at our house every Sunday, and the number of attendants as follows, 1st Sunday, 10. 2d do. 12. 3d do. 19. 4th do. 20. I have distributed 1964 Tracts. The School referred to in my Journal for August, has been commenced and contains ten scholars, the expense of whose instruction is 12 rupees per month. I visit it daily when the weather permits, and rejoice that an opportunity is thus furnished me of exerting some influence over the rising generation.

Mrs. J. also has the superintendence and partial instruction of a school of 10 or 12 Burman youth.

Thus about 20 immortal minds are daily brought, more or less, in contact with the truth. Who knows, but through the divine blessing, it may save them from everlasting ruin?

From the American Pastor's Journal.

"THE LORD LEADETH THE BLIND."

Furnished by a Clergyman.

In looking over past experience, every one can trace the footsteps of an unseen guardian Power, which has stood by him in the time of peril, and gently drawn him aside from the shafts of misfortune or death. He may also perceive that the great Author of his existence has been promoting his good, and the good of others, in a way, and by an instrumentality, of which his mind, at the time, had no conception. He has found the truth of this divine declaration, "The heart of man deviseth his ways, but the Lord directeth his steps." A few items in the writer's history, of the last twelve months, are dwelt upon with humiliating satisfaction by himself, and may lead others to join with him in adoring that Being who "doeth his pleasure."

At one time when his arrangements were made to spend a "Communion Sabbath" with his relatives, the Lord unexpectedly threw him into the midst of a protracted meeting, where he was called on to take a considerable part, and where he had the pleasure to learn that his labors were blessed to the salvation of souls. More than two hundred were hopefully converted to God, during and after the meeting. While at this place, the writer was urgently pressed to spend the Sabbath in a neighboring parish. He very reluctantly, though under a conviction of duty, went. During the day and evening, he thrice attempted a faithful exhibition of divine truth. He was afterwards informed that several souls were brought to see their guilt and danger by that day's preaching; who, after a short period, found peace in believing. While at the former place, he also received a very urgent request to attend a protracted meeting, in a church where there was no minister located. He had not yet visited his friends, from whom he had been absent several months, and his feelings were much opposed to going to the proposed meeting. But as he was without "a charge," and those whom he consulted thought it his duty to go; he finally consented. The time for the meeting arrived. He was one of three that performed nearly all the ministerial labor. The blessing of God attended the means used, and nearly fifty souls were turned from sin to holiness. While in this place, he received an invitation to be present at another four days meeting, a few miles distant; he went, and, with another, performed nearly all the preaching. A goodly number were hopefully plucked as brands from the burning. A few months succeeding this he took the forefront of the hottest battle in conducting a meeting which lasted seven days, at a place where ministers, and professors, and unbelievers, were nearly all opposed to what are called "revivals." During the meeting, something like fifty turned to the Lord, several of whom belonged to families, the heads of which, though professors of religion, were opposed to the meeting.

A few months afterwards, as he was about to visit the town where he was brought up, a protracted meeting of another denomination commenced three miles distant; as the stage would not pass till towards evening, he went over to the meeting, to spend part of the day as a hearer among these devoted friends of Jesus. He was gratified with an excellent discourse, in the morning, from one of their ministers. After attending the inquiry meeting in the intermission, at the solicitation of the pious elder, in whose church the meeting was held, the writer consented to preach a short sermon to the people. The house was solemn as the house of death, and flowing tears evinced the deep anxiety of many a heart. As soon as the discourse was ended, he hurried off that he might be in time for the stage; but Divine Providence so directed that the stage came earlier that day than usual; consequently, he failed of that opportunity to go to his friends. The stage passed that way but twice a week; he must, therefore, remain two days longer. The day but one following, he again attended in the forenoon, and was again called on to preach the word to the congregation. He had considerable freedom in showing the fallacy of the excuses which sinners make for deferring the subject of religion. An hour and a half were occupied in attempting, by the blessing of God, to sweep away these refuges of lies. During the whole time, the audience gave most solemn and silent attention.

Immediately after the morning service closed, the writer left the place, praying God would turn many to righteousness through the instrumentality of that meeting. In giving an account of this meeting, and its results, the minister mentions, that in six weeks after it closed, he had baptized more than eighty persons, as the fruits of the meeting.

These items of history, showing that "the Lord leadeth the blind in a way that they know not," might be greatly multiplied.—But here is enough to humble the short-sighted creature, and to magnify the grace of God. If the writer has been instrumental of saving souls from death, he would desire to ascribe all the glory and praise to God, and consider himself

THE LEAST OF ALL SAINTS.

TO THE EDITOR OF THE CHRISTIAN SECRETARY.

MR. EDITOR,

Having noticed for some time past the inconvenience attendant on the neglect of those who superintend the notification of meetings in the various departments of the cause of religion, I beg leave to suggest to them the impropriety of such a course. It may not be known to them that many who are interested in such meetings, have no other means of information than the Secretary, and from their distance and remote situation, do not receive it until several days after it is printed; the consequence is, that in many instances, those are deprived the privilege of attending such meetings, who, if they had received the notice of them in proper season, might have attended. It is admitted that some meetings are necessarily held on short notice, but anniversaries and other stated meetings of a public nature ought to be notified at least four weeks previous to the time they are to be held. This would give opportunity for the circulation of the information, and also give time for preparation to attend.

A FRIEND TO THE CAUSE OF RELIGION.

TO THE EDITOR OF THE CHRISTIAN SECRETARY.

Wilton, Saratoga co. N. Y. June 23, 1832.

DEAR SIR,

I read the Secretary with interest, as every thing connected with the march of the Kingdom in my native State, interests my mind.—Nor will it perhaps be uninteresting to my friends in Connecticut, to hear of some of the good things the Lord has done for us.

In this State, the Lord has done wonders. He has extensively blessed his word, and watered his churches. Since the first of last August, I have had the privilege of baptizing eighty professed disciples.

Some of our baptizing seasons have been among the most interesting periods of my life. The happy convert, the joyful saints, the solemn assembly, often bathed in tears, would all attest that this institution is from heaven, and signally owned by him who is "head over all things to his church." A number have assured us that their first permanent convictions were received at the water's side. And they too have ultimately been induced to tread in the footsteps of the flock.

A gracious God has blessed almost all the train of means which have been employed for the salvation of sinners. In addition to the preaching of the word, the morning prayer meeting, and the evening conference, the female prayer meeting, the exhortations of the saints, and the zealous efforts of new converts have all been instrumental in awakening the careless.

But more prominent in train, have been continued seasons of public worship. In those holy convocations of the saints multitudes have not only been made to feel their exceeding sinfulness, but Christ has been formed in them the hope of glory.

Yet a sovereign God has sometimes seemed to dispense with the instrumentality of his creatures and accomplished his own work in his own way. One person whom I have baptized, had professed to disbelieve the Christian system for years, and lived in the entire neglect of the duties it enjoins. Returning however from a military parade alone, in the stillness of night, a view of his ruined condition as a sinner against a holy God, was presented to his mind; and he was made to tremble in view of the retributions of eternity; nor did he find peace till he found it in believing in a once rejected Saviour.

Another individual was at the card table when the Holy Spirit met him with an appalling view of eternal things. He was made to flee from that place of sinful amusement, and in due time was made to hope in a sin pardoning God. We expect another baptizing season soon.

Yours truly, JOHN C. HOLT.

BAPTIST LITERARY INSTITUTION.

The Committee appointed by the Connecticut Baptist Education Society "to provide without delay, the means for the establishment of a Literary Institution, on the manual labor plan, in this State, under the control of the Connecticut Baptist Education Society," met in the city of Hartford, on Thursday, June 28th, 1832.

The meeting was organized by appointing Br. G. F. Davis, Chairman, and Br. J. Secretary.

Direction from God was implored by Br. E. Cushman. Present from

Hartford county, G. F. Davis, G. Mitchell, E. Bolles, J. Case.

New Haven county, E. Cushman, J. E. Hotchkiss, W. Yale.

Litchfield county, ——— ——— ——— ——

Fairfield county, J. H. Linsley, J. Sherwood.

Middlesex county, J. Cookson, G. Read, J. H. Hayden.

Windham county, A. Gregory.

Tolland county, S. S. Mallory, H. Rider.

New London county, A. Gates, G. Robinson, S. Miner.

Resolved, That Ministering brethren and others present who are not on the Committee, be invited to a seat and to participate in the deliberations of the meeting

The resolutions of the Connecticut Baptist Education Society relating to the duties of the above Committee was then read.

On motion of Br. E. Cushman,

Resolved, That it is expedient to establish without delay, in this State, a Literary Institution, on the manual labor system.

On motion of Wm. Yale, Esq.

Resolved, That a commitee of three be appointed to report what topics in their opinion are necessary to be considered in committee of the whole. G. F. Davis, J. Cookson, and G. Read, were appointed.

Adjourned to 2 o'clock, P. M. Br. S. S. Mallory prayed.

Met pursuant to adjournment. Br. A. Gates prayed.

The committee appointed to report what topics in their opinion are necessary to be considered in committee of the whole, reported. Accepted.

On motion of J. H. Linsley,

Resolved, That the kinds of manual labor to be adopted at the contemplated Literary Institution, shall be Agricultural and the Mechanic Arts.

Resolved, That the following be the form of the subscription paper.

We the Subscribers agree to pay to the Treasurer of the Connecticut Baptist Education Society, the sums affixed to our respective names, for the purpose of establishing a Literary Institution upon the Manual Labor system, to be under the control of the Connecticut Baptist Education Society, at such place as shall be determined upon by the committee appointed at the late annual meeting of said Society; Provided, that the amount subscribed be at least TEN THOUSAND DOLLARS. Otherwise, this subscription shall be null and void.

On motion of Br. A. Gregory,

Resolved, That two agents be appointed to visit the churches in this State, in order to fill the subscription of Ten Thousand dollars, for the object specified in the preamble to the subsciption paper. Whereupon Br. G. F. Davis was appointed.

Resolved, That a committee of three be appointed to procure one or more additional agents for the purpose mentioned above. Brethren P. Canfield, A. Day, and J. B. Gilbert, were appointed.

On motion of Br. E. Cushman,

Resolved, That the Chairman and Secretary be requested to publish the proceedings of this meeting, the time and place of the adjourned meeting, at which time proposals for the location of the Institution will be received and acted on.

Resolved, That the committee appointed to employ agents, be requested to instruct the agents to visit those places from which proposals have or may be received.

Resolved, That when we adjourn, we adjourn to meet at the Baptist Meeting house, Middletown city, on Wednesday, the 8th day of August next, at 10 o'clock, A. M.

Adjourned. Prayer by H. Stanwood.

G. F. DAVIS, Chairman.
JOHN COOKSON, Secretary.

For the Christian Secretary.

FOURTH OF JULY AT WESTON.

MR. EDITOR,—I had the privilege of attending the late anniversary of American Independence at Weston, Conn. A sermon was preached in the Baptist meeting-house, by Rev. G. F. Davis, of your city; and an address on Temperance delivered by Rev. J. H. Linsley, of Stratford. Mr. Davis founded his discourse on Deut. viii. 7–10. "For the Lord thy God bringeth thee into a good land; a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee."

The obligations of gratitude and obedience to God, devolving upon Americans, for the

"good land" which he has given us, were enforced by a variety of arguments. In the progress of the discourse, Mr. D said, that in view of the rich national blessings which he had enumerated, each one should should solemnly ask, "What shall I render to the Lord for all his benefits?" An answer should be sought in the word of God, and the indications of his providence. He then named two things which he considered expressive of gratitude to God, and calculated to promote the safety of the Republic.

1. Promote morality and religion. "Righteousness exalteth a nation."

2. Patronize Literary institutions. Under this head, he exhibited, at considerable length, the claims of the contemplated Baptist Literary Institution, on the liberality of the denomination. In conclusion, he remarked, that though the smallest sums would be gratefully received, in cases where the donors could afford no more, yet *large drafts* must be made upon those

"Whose cattle and *corn* have large increase."

I suspected that he had been informed that one brother in Weston church raised last year, 2000 bushels of *corn*, and that there are many prosperous farmers in the place. At any rate, the remark had a good effect. The friends came forward at the close of the sermon, and subscribed *two hundred and forty-one dollars*. Arrangements were made, by which it is believed the sum will be increased to $300 in this extremity of the state, to forward this noble object; and as Mr. D. intimated, Weston will have done her duty nobly. In raising $10,000, the friends of the denomination who have the means, must calculate to "give liberally" and cheerfully.

Mr. Linsley's address on Temperance was excellent. It was plain, familiar, and illustrated by deeply affecting anecdotes, many of which had come within the observation of the speaker. It was, in a word, just such an address as I think calculated to do good in the cause of Temperance reform.

The Rev. D. Wildman and Rev. N. Wildman were also present at the meeting, and gave their influence to promote the objects advocated by our brethren. I wish that every fourth of July may hereafter be devoted to objects so rational and philanthropic. FAIRFIELD.

The Secretary of the American Tract Society has sent us the following

RESPONSE TO DR. JUDSON'S LETTER TO FEMALES.

Two members of the South Dutch church having read Dr. Judson's letter to Christian females, and having set apart the sum of $50, to purchase unnecessary, though not useless articles to present to each other, as tokens of their mutual affection; being professed disciples of Christ, they feel that if they could afford to spend so much for their own gratification, they can better afford to spend it for his honor and glory.

It being the sum required by the American Tract Society to constitute a life Director of that Society, they desire to make Mr. Judson a life Director, and to have it appropriated to the Burman Mission. They hope that the voice of this devoted servant of Christ will not be disregarded by any of his professed disciples, and that christians of all denomintions, both male and female, will unite to answer his affectionate letter.

The state of religion at Methuen is now, as it long has been, most interesting. The first Lord's day in this month, Br. Kimball baptized sixteen. We learn that it was a solemn and glorious season. The christians in Methuen, we think, cannot fail to realize, in some measure, how great are their obligations to God for his wonderful work of grace in that favored town. Rev. Mr. K. thus writes to a friend in this town:—

Our baptismal waters were lined with a vast crowd of spectators. More than we ever saw there before by hundreds. Our large house was filled with hearers. What has God wought! More than 40 have indulged hopes since our Meeting. How wide is the field, and Oh! how few laborers! May the good Lord send forth laborers into his harvest.—*Lowell Evangelist.*

NASHUA, N. H.—The reports of the Baptist Church and Society in this place are now very cheering. They are now in much need of a faithful minister. This blessing being granted them, and the divine influences being continued among them, we know of nothing to hinder that Church and Society from becoming one of the largest and most flourishing in the State. Many in that place are resolved to examine the subject of baptism for themselves—to be guided by the Bible in this thing. This we trust they will do.

The ordinance of baptism was administered there last Lord's day, by Rev. Mr. Freeman; who had opportunity to address a very large assembly at the water side, at considerable length on the subject of this emblematical ordinance. There was a deep and solemn attention—an attention which evinced candor and a conviction of truth. The Meeting house for this Society is to go up as soon as the contracts can be made. The shares are all taken up. May the Lord continue to prosper the enterprise, and to pour out his Spirit on that village.—*Lowell Evangelist.*

HUDSON RIVER ASSOCIATION.

The Annual Meeting of this body was held with the Baptist Church in Albany, on Wednesday the 20th, and notwithstanding the unwelcome rumors of the cholera, there was a tolerably full attendance, and more calmness of feeling than we anticipated. The introductory sermon was preached by Bro. S. H. Cone, from Phil. ii. 13. "For it is God that worketh in you, both to will, and to do, of his good pleasure;" in which, the inalienable prerogative of God to carry on by the power of the Holy Ghost, the work of conviction, regeneration, and sanctification, was happily enforced. After the sermon a collection of about $12, was taken up in aid of the widow's fund.

The Association being called to order, the delegates elected Bro. Cone, Moderator, and Bro. R. F. Winslow, Clerk. The reading of the letters was a time of great interest, inasmuch as the Lord had vouchsafed to many of the churches, special tokens of his mercy and truth. Five new churches were received into the Association, viz. Schenectady, Second Church Brooklyn, Second Church Newark, N. J., Pleasant Valley, and Kingston; making the whole number of churches 26, and about 2800 members. The whole number baptized in these churches during the past year, was 563. The church in Hudson, received by baptism, the largest number, being 73; Oliver Street, 58; and several other churches received from 40 to 50 each. Nearly all the churches are represented as being in a peaceful and prosperous state; co-operating with the various benevolent institutions of the day.

A collection was taken up to aid the convention, which being added to the other sums sent up by the churches, made the donation to that body $542, and $108 to the Board of Foreign Missions, paid in at this meeting. The amount of money raised by the churches during the year for various charitable purposes, such as Foreign and Domestic Missions, Education for the Ministry, and Tracts, can not be accurately told, but it is not less than $4000.

The next Session is to be held with the church in Oliver Street, in this city, on the 3d Wednesday of June, 1833. Bro. B. M. Hill to preach the introductory sermon.—*Baptist Repository.*

CHRISTIAN SECRETARY.

HARTFORD, JULY 7, 1832.

MISSIONARY REINFORCEMENT.—On Tuesday evening of last week, (as we are informed by the Christian Watchman,) a meeting was held in Charles street Baptist meeting house, to set apart the Rev. Thomas Simons, as a missionary for Burmah; Mr. Royal B. Hancock, as printer, and Mrs. Abijal S. Hancock, his wife, and Mrs. Sarah Cummings, as assistants in the Female School.

The exercises of the evening were commenced with prayer by Rev. Mr. Jacobs; Dr. Bolles, the corresponding secretary of the Baptist Board, delivered an appropriate and an affectionate address: Rev. Mr. Warne, presented the hand of fellowship, accompanied with remarks adapted to the occasion; Rev. Mr. Malcom prayed, and the singing of Heber's Missionary Hymn closed the exercises. They have embarked before this time, and are now on their way to reinforce one of the most interesting Missions now in the world. To see persons in the prime of life, enjoying the blessings which distinguish this highly favored country—bidding a final adieu to relatives and friends, whose tender and reciprocal attachments are made more sacred by being united in the love of God—we say to see such persons yielding up all, that they may be useful to the heathen, is sufficient evidence to shut the mouths of gainsayers, when impugning their motives. We rejoice that there are so goodly a number, who are now preparing to go and preach the Gospel to the destitute, and communicate the glad tidings of eternal life to those who are dead in trespasses and sins. The heart of our brother Judson will rejoice when he beholds the faces of those who have come to his aid, in answer to the appeals which he has made to his brethren in this country.

☞ We have just learned that the Missionaries sailed from Boston on the 29th ult.

A brother in Connecticut has subscribed ten dollars to the general purposes of the Baptist General Tract Society, on condition that twenty-four others will do the same. It is hoped this amount will soon be obtained. A number of the shares have already been taken. Should any of our brethren feel inclined to subscribe on this plan, who have not been called upon by Rev Peter Simonson, the travelling Agent, they will please transmit their subscriptions to Joseph W. Dimock, Hartford, Connecticut. These subscriptions are upon the plan recently proposed by a brother in the South, for raising ten thousand dollars for the Society, by the first of January next.

CHOLERA IN NEW YORK.—There is no reason to doubt the existence of a disease in New York, much resembling in appearance, if not the same, as the Asiatic Cholera. Several days have elapsed since cases were first reported; from the 4th at noon to the 5th at the same hour, the Board of Health report 20 cases, and 11 deaths. It had appeared at the Alms House and at a Prison, and in consequence the prisoners committed for slight offences were permitted to go at large on their own recognizances. That some of the cases referred to, were caused by excesses in the use of liquor, or of exposure, there is full proof. We have just cause to apprehend that this scourge will produce the death of many in New York, and perhaps extend to this city. From all which we have learnt as to the nature and treatment of this disease, we can only reiterate the sentiments before expressed, that it is of the utmost importance that excesses of all kinds be avoided; that great attention be paid to cleanliness, (and to insure this, we would recommend occasional bathings;) and above all that the mind should be staid on God. Should this scourge visit this district of country, it is to be hoped that personal fear will not deter from acts of attention and benevolence; and that all means will be used for the relief of the unfortunate and destitute, in addition to the provision made at our late town meeting.

A. R. S. is received, and did we believe that any possible advantage could result from a further discussion of the subject embraced in this communication, we would most willingly insert this rejoinder; but we are of an opposite opinion. In regard to the ability or inability of sinners, we have only this remark to make, we read that "the brethren of Joseph hated him, and (therefore) *could not* speak peaceably to him." The inability of sinners to obey all God's commands is of the same character; and if it was unreasonable and criminal in Joseph's brethren to indulge in such a spirit towards an amiable and unoffending brother, surely sinners are verily guilty before God for not loving and obeying Him, for he is infinitely good. Joseph's brethren finally discovered this, and confessed that *they* were verily guilty concerning their brother, &c. Penitent sinners see, feel, and confess their guilt before God.

TREASURER'S REPORT.—We this week publish the Annual Report of the Treasurer of the Convention. As a very large proportion of the amount specified was received in about three hours, it is possible that some errors as to the designation of a part of it may have occurred. If any are detected, they will be corrected on information of the same being given.

General Intelligence.

A PROCLAMATION

By JOHN SAMUEL PETERS, Governor of the State of Connecticut.

By special request of the General Association of this State, recently assembled at Norwich;—at the solicitation of individuals, members of this community; and from a conviction, that the power of man to avert danger, is unavailing, without the assistance of the Supreme Governor of the Universe;—

I have thought proper, to recommend, and do hereby recommend, to the Religious Societies of all denominations, in this State, with their Teachers, to assemble at their usual places of worship, on Thursday the 19th day of July next, and set it apart, as a day of Fasting, Humiliation, and Prayer, to Almighty God, fervently to beseech him, through the mediation of his Son our Saviour, that he would graciously appear in favor of this State and Nation, and that he would arrest the progress of the pestilence that has sorely visited Asia, and Europe, and has commenced its ravages on the continent of North America, laying waste the countries through which it passes, smiting its victims with the fatal power of lightning of Heaven—and that he would mercifully interpose his healing influence, and say to the destroying angel, "it is enough."

And that He would enable us to repent of all our transgressions, national, and individual, and assist us in the performances, political, moral and religious.

That he would be pleased to overrule the Councils of our Nation, scatter light into the paths of our Councillors—incline their hearts to peace and union—tranquillize the discordant notes of anarchy—harmonize all those who are clothed with delegated power of the people, and make them sensible of the evils of neglecting the vital interests of their constituents, to indulge a propensity for angry and unprofitable controversy—that the North and the South, the East and the West, may sit down together, and all jealousies, and uncharitable feelings be excluded—and that the banner of our country may remain the Emblem of Liberty, Peace and Happiness, until the final consummation of all things.

Dated at Hebron this twenty-sixth day of June, in the year of our Lord, one thousand eight hundred and thirty-two, and in the fifty-sixth year of the Independence of the United States of America.

JOHN S. PETERS.

The reward of intemperance.—A dreadful accident occured during the passage of the British America, which arrived here from Quebec on Friday last. A man was pitched headforemost, into an opening of the deck traversed by the connecting rod of the steam engine whilst in full action. The connecting rod caught the descending body at the diaphragm, and crushing it within a space not wider than two inches, extinguished life in a moment. The sufferer was an Indian, about thirty-five years of age, and we understand was intoxicated when he met his sudden and awful death.—*Montreal Record.*

The Quebec Board of Health, have distinctly stated, that they have not been able to ascertain that any case of Cholera had been imported into the city from the vessels in the bay, at or before the commencement of the disease in Quebec.

Board of Health,
Quebec, 24th June, 1832.

MONTREAL.

We have received the Montreal Gazette of the 28th ult. containing official returns from the 10th to the 26th ult. of new cases and burials in that city. The whole number of cases up to the last date was 3411—burials 970. The disease was abating.

KINGSTON, U. C.

We have the Kingston Patriot of the 26th ult. from which it appears that the total number of cases in that place, to the 26th ult. was 35, deaths 15, recovered 11, remaining 9.

LATEST FROM THE FRONTIER.

Watertown, June 20.

"Sir—The cholera is the all-absorbing topic of conversation on the Northern Frontier, and for the benefit of your readers, I give you the latest information on that subject.

I opened a correspondence with Barnabas Bidwell, Esq. one of the Board of Health of Kingston, and have just received information from that gentleman from day to day since it first made its appearance in that town, which was nine days since. On the 20th inst there were two cases, and on the 29th there were 26 new cases, and there has been 100 cases and 39 deaths between the new dates.

In York, U. C. there had been 28 cases and 14 deaths up to the 25th ult. which was the last information from that place. It has not made its appearance on this side of the Lake or St. Lawrence, except at Ogdensburg, where there has been 3 cases; but we hourly expect it.

The Troy Budget extra of yesterday, gives the report of the Troy Board of Health of that day, representing the health of the city as good.

We have been favoured with the following extract of a letter, from a gentleman at Chambly, (Lower Canada) to his friend in this city, dated June 25th 1832.

"I think we are now rid of Asiatic Cholera in this place. Out of a population of about 800, it carried off about 30, in the course of the last week. I had opportunities of seeing the disease late and early, and although it often attacked the poor and dissipated, still those in better circumstances were not exempt. Opium and the warm bath were applied and generally failed to do good; and the recovery of the patients seem to depend more on the nature of the attack than on any thing done to relieve them. What is peculiar to the disease is, that very few of the adult inhabitants of the country have been carried off. Out of three hundred laborers on the canal, but two have been attacked and only one died.—*N. Y. Dai. Adv.*

The following extract of a letter is from Dr. Rhinelander, who was delegated by the public authorities at New York, to proceed to Canada, for the purpose of acquiring knowledge, as to the treatment of Cholera.

Quebec, Saturday June 23, 1832.

We are in the very seat and throne of Cholera—a country of four hundred miles in extent is now under its influence. All our party became sensible of the operation of this poison, a short time after we left Albany, and at Montreal it was too decided to be mistaken. Uneasiness at the stomach, oppression at the chest and pain in the bowels, are all premonitory symptoms, yet we feel confident, should we take the disease, it will be controlled by medicine.

You cannot conceive the panic in every part of the country—the absorbing theme of all thoughts appears to be centred in this disease. Every countenance expresses the most intense anxiety and no one dares to inquire for his relatives and friends, indeed he hardly thinks of them—to take care of himself is his great object—fear makes him utterly selfish.

We have never seen such a pestilence as that which has desolated Montreal—one thousand have died in a population of twenty-five thousand, in ten days—a mortality unheard of. Had the rates of deaths been the same in London, 60,000 would have died, and in Paris 40,000; one hundred and forty-nine were buried in one day. The Protestant burying grounds were full of bodies unburied, and the Clergyman would read the funeral service over twenty at a time. The people here and at Montreal are full of admiration at the zeal and devotion of the Catholic priests. Is it to be wondered at that they have a strong hold upon the affections of the people, when night and day, they are to be found at the bed side of the sick?

The question most instructing to the medical profession is the introduction of this disease—is it atmospheric or is it imported? We shall examine this subject minutely—it is all important to our city. We were informed by Dr. Holmes of Montreal, that an emigrant died at the wharf, of the Cholera, and the next day the disease sprung up in three different sections of the city, and those persons who were affected had no communication with the sick man, and one was at least half a mile from him. Is it not most extraordinary that it should have spread from this one entire, and assimilated the atmosphere to itself with such celerity and intensity in the space of twelve hours? It is in vain to fly, if you leave the city you lose medical advice, and perhaps on your journey take the disease. Courage is the great preservative. It is on our continent, and if I am not deceived it will pass over it. It is in the air, will our quarantines reach it? Yet I say quarantine. It is of the greatest consequence to quiet the public mind. It is a manageable disease and under the control of medicine.—The intemperate it invariably cuts off—it is equally fatal to the timid; be fearless and you will be safe."

The ladies of New-Haven have begun to make coarse garments for the destitute emigrants on our northern frontiers. Many of the leading inhabitants have opened their houses as places of deposit, and collection was to be made from all disposed to contribute in materials and labor.

The Montreal Minerva, of Friday, states that among 350 members of the temperance society in that city, there had been but 1 death. This speaks volumes.

It should be written and printed in capitals, "That THE INTEMPERATE ARE PECULIARLY LIABLE TO THE CHOLERA."

It is perhaps not generally known, says the Albany Argus, that the persons attacked with Asiatic Cholera at Plattsburgh, were all residents of that place, and all except one (the survivor) old residents. Nor can the disease be traced to emigrants in any shape. These victims lived in the filthiest parts of the village, were quite intemperate and led dissolute lives.

Plague—the whole world visited by one, 767 before Christ; in Rome, when 10,000 persons died in a day, 78; in England, 762; in Chichester, when 34,000 died, 772; in Canterbury, 788; in Scotland, which swept away 40,000 inhabitants, 954; in England, 1025, 1247, and 1347; in England, when 50,000 died in London, 1500 in Leicester, &c.; in Germany, which cut off 90,000 people, 1348; in Paris and London, very dreadful, 1367; again, 1379; in London, which killed 20,000 persons, 1407; again, when more were destroyed than in 15 years war before, 1477; again, when 30 000 died in London, 1499; again, 1548; again, 1594; which carried off in London a fourth part of its inhabitants, 1604; at Constantinople, when 200,000 persons died, 1611; at London, when 35,417 died, 1625 and 1631; at Lyons, in France, died 60 000, 1632; again, at London which destroyed 68,000 persons, in 1665; at Messina, February, 1743; at Algiers, 1755; in Persia, when 80,000 persons perished at Bassorah, 1773; at Smyrna, that carried off about 20,000 inhabitants, 1784; and at Tunis, 32,000, 1784; in the Levant, 1786; at Alexandria, Smyrna, &c. 1791; in Egypt, in 1792, where near 800,000 died; the yellow fever destroyed 2000 at Philadelphia, in 1793; on the coast of Africa, particularly at Barbary, 3000 died daily; at Fez, 247,000 died in June, 1799; 1900 died at Morocco, in 1800, in one day; in Spain and at Gibraltar, where great numbers died in 1804 and 1805.

CHARLESTON, June 23.

Very late from Jamaica.—We have been politely favored with the loan of files of Kingston (Jamaica) Chronicle and Courant, to the 3d inst. brought by the ship John W Cater, Capt. Crane from that port.

We learn verbally from Capt. C. that all remained quiet at the time of his leaving Jamaica.

The Earl of Belmore, late Governor of the island, was about to embark with his family and suite, on board his H. B. M. ship Sparrowhawk, to proceed to New-York, on his way to England. Some of the Kingston papers are very bitter in their denunciations against him. He is to be succeeded in command by the Earl of Mulgrave.

The Mining Country.—The situation of this whole country, called the lead mines, in the state and territory, and the country adjoining the mining district, embracing an extent of about 400 miles long, and 60 or 70 broad, is at this time in a condition of distress, unparalleled in the history of our country.

Travel west, east, north or south, we see nothing but waste, destruction and dilapidation. Fields half plowed for sowing and planting; some just planted; gardens partly made; hogs, cattle, fowls, &c. running wild; houses vacated, and left with all the furniture within them, and not an inhabitant within 60 miles, present an aspect too gloomy for reflection.

Four years of the hardest kind of times for all who continued to reside in this country have passed, leaving no other consolation, than the belief that they would, sometimes, come to an end. This spring seemed to open prospects in the most flattering manner, and every man, woman and child seemed to gladden as the spring approached. It was a common exclamation here, that our hard times were at an end. The farmers, the miners, the smelters, the mechanics, the merchants, all begun their business as if they had been endowed with new life. Their prospects were flattering; they built their hopes on the result of this season's business.

How is the scene changed? Look at our condition now, and the question is solved. The whole country is vacated, and its inhabitants driven by our barbarous neighbors, whom we have so long fostered and fed, into forts, blockades, &c. and none dare, without an escort of from 50 to 100 well armed men, go to visit their farms. Our allied enemy have nearly or quite surrounded us; they are now marching their large armies of incendiaries upon our borders. We have not force enough here to compete with them. The Illinois militia are disbanded, and has left us to fight our own battles, defend our own country, or fall a sacrifice to the tomahawk and scalping knife.

The United States' troops are too low down to afford any protection to this part of the country. We cannot go out to wage an offensive war against our enemy, without hazarding the safety of our women, children, and property at our homes. Hence we can do but little towards concluding this destructive war, till we get some relief from other sources.

The people are all forted, in different parts of the country, with but a few days provision, and nothing growing in the country. Should this war continue, famine, without some relief from the lower country, must be the result. We are willing to fight our battles if our families can be protected.

Our mails are all stopped, except some carried by express, and then generally interrupted and cut off by the Indians.

We have only given above a faint picture of the situation of this upper Mississippi region.—*Galenian.*

The eccentric Mr. Owen, of Lanark, has recently published in London an entirely new institution for the relief of the laboring classes. It is called "an association of the laboring classes to remove ignorance and poverty by Education and Employment." A late report has been made by one of the members, the Rev. Dr. Wade, of Warwick, from which it is inferred that the peculiar religious notions of the founder are in no way introduced into the association. It is purely a scheme to obtain the highest rewards for labour, constant employment and an improved intellectual culture by mutual co-operation and general instruction. It includes a scheme for Infant Schools, and it is said to have advanced rapidly since its institution.

Lane Seminary.—The Rev. Dr. Beecher has at length concluded to accept the call from the Lane Theological Seminary, at Cincinnati, Ohio, to become its President. The invitation has been under consideration many months, and has been, from various circumstances, a difficult matter to decide.—*Philadelphia Gazette.*

Days of Fasting on account of the Cholera.—The Governors of Rhode Island, Connecticut, and Maryland, have issued Proclamations for the observance of days of Fasting and Prayer in their respective states, on account of the cholera.

In another column we give a Circular addressed to the Protestant Episcopal Church of Virginia, by Bishop Moore, recommending Friday, the 20th of July, to be observed throughout the Diocess as a day of Fasting, humiliation, and prayer. We learn that the Ministers of the churches of all denominations in Richmond, have had a meeting, and in the spirit of Christian concord, concurred in recommending the same to their respective brethren.—*Alexandria Phenix.*

Mortality.—Twenty-five thousand persons have fallen victims to the cholera in Paris alone.

We are happy to learn (says Badger's Weekly Messenger), that a large edition of Mr. Judson's Letter from Burmah, to the female members of the Christian churches in the United States of America, in ornamental dress, is being printed at the office of Messrs. Sleight and Robinson, with a neat printed cover, for the benevolent, and will be ready in a few days at the theological bookstores in this city.

The Hon. George E. Mitchell, a Representative in Congress from the State of Maryland, died on Saturday evening at his lodgings in Washington. He had a paralytic stroke last fall, and about a week ago a repetition of it. Mr. McCoy, of Virginia, is suffering under a similar visitation. It is feared that he will never reach his home. The members, generally, are in good health.

The House of Representatives of the U. States, have voted by a large majority to adjourn on the 9th of July.—*N. Y. Dai. Adv.*

Execution of Mina.—Mina was hung on Thursday the 21st inst. pursuant to his sentence, about twenty minutes before 12 o'clock. The execution took place two miles from Doylestown, on the poor house ground. It is computed that at least ten thousand persons were present, and we are pleased to state that there were not more than one hundred females in the vast concourse.

MARRIED.

In this town, by the Rev. Gustavus F. Davis, Mr. Julius J. Bolles, to Miss Mary Loomis.

In this city, by Rev. Mr. Spring, Mr. Joseph T. Loomis, to Miss Henrietta M. Jakins, both of this city.

At Ellington, Mr. Ariel Flint, of Quincy, (Ill.) to Miss Persis Pinney, daughter of B. Pinney, Esq.

DIED.

In this city, Miss Sinia Treat, aged 45.

At Wethersfield, Mrs. Mary Rose, aged 74, wife of Mr. John Rose.

At Hebron, Mr. Simeon Wright, a revolutionary pensioner, aged 81.

At Madison, N. Y. Mr. Joseph Talcott, aged 56, a native of Wethersfield, Conn.

At Torrington, Mr. Elihu Cook, aged 69.

Died at Suffield, on the 28th of April, Mr. Noadiah Adams, in his 68th year. For the last 33 years of his life, he was closely confined to a bed of languishing, shut out from the ordinary pursuits of men, and, what was far more trying to him, from the house of God and the public services of religion. Early in his long course of sickness, he experienced, as there is good reason to believe, a radical change in his religious views and feelings, and became a humble disciple of Jesus. Soon after this, he made a profession of his faith. While divine grace was thus preparing him to appreciate the privileges of the gospel, and to feel more sensibly a deprivation of them, it was, at the same time, ministering to him fortitude and strength to bear the heavy weight of affliction and distress which his heavenly Father saw fit to lay upon him. His was no common case of human suffering. At almost every stage of his pilgrimage, he found trouble and sorrow. Two sons, in the prime and vigor of manhood, and on whom many of his earthly hopes rested, fell under the power of relentless disease, and were laid low in the iron slumber. Another son was, for about 12 years, a fellow sufferer with himself, and survives him, to endure on a bed of sickness and infirmity, what may yet await him from a wise and gracious God. But as the sufferings of Mr. A. abounded, so his consolation also abounded by Christ. He cherished a firm confidence in God, and in the rectitude of his dispensations toward himself, and this enabled him to be 'patient in tribulation,' and to 'rejoice in hope.' When called to the last conflict, he said that 'his views of divine things were the same they had long been, and that he felt himself to be comforted and sustained by the presence of his God and Saviour.' Thus he fell asleep, to awake, as we trust, in the divine likeness, perfectly satisfied with his earthly allotment, and the better fitted, by his uncommon trials here, for the holy and delightful employments of that blessed world, where 'God himself will dwell with his people, and be their God, and wipe away all tears from their eyes.'

CICERONIAN LYCEUM

Will be held Monday Eve., July 9, 7½ o'clock, at the Lecture Room of the Baptist Church.

QUESTION FOR DISCUSSION,—

"Does the moral and political aspect of the present age, indicate the ultimate triumph of liberal principles?"

A CARD.

THE Managers of the Fair for sending a female teacher to Greece, express their thanks to the members of the Common council, for the gratuitous use of the City Hall,—to those young gentlemen whose personal services were so cheerfully and zealously rendered,—and to the community at large, for a liberality which caused the result of this effort to exceed their expectations.

POETRY.

For the Christian Secretary.

"TO DIE IS GAIN."

Say'st thou to *die is gain?*—I fain would ask
How thou hast weigh'd, or by what process brought
The Apostle's answer to thy sum of life.
Where are thy balances,—and whose just hand
Hath pois'd therein thy talents and their use,
To show such grand result?—Time's capital
Needs *well* be husbanded, to leave the amount
Of *gain* behind, when at a moment's call
The spirit fleets, and the dissolving flesh
Yields to the earth-worm's fang.
Say, hath thy lip,
Too often satiate, loath'd the mingled cup
So madly fill'd at pleasure's turbid stream?—
Or hath thine ear the promises of hope
Drunk on in giddy sickness, till the touch
Of grave Philosophy their emptiness
Detected, and to their thin element
Of air reduced? Or doth thy cheated heart,
Sowing its warm affections on the wind,
And reaping but the whirlwind, turn with scorn
From every harvest which these changeful skies
Can ripen or destroy?—Ah! thou hast found
The *loss of life*, but not the *gain of death.*
—Yet, hast thou by unceasing prayer obtain'd
Such token of acceptance with thy Lord,—
So fill'd each post of duty,—so endur'd
All needful discipline,—so deeply mourn'd
Each burden of iniquity,—that Death
Comes as a favor'd messenger, to lead
To its bright heritage the willing soul?
—Searcher of Hearts, thou knowest!—Thou alone
The hidden thought dost read, the daily act
Note unforgetful. Purge away the dross
Of earthly principle,—the gather'd film
Of self-deluding hope,—the love and hate
Which have their root in dust,—until the soul,
Regarding life and death with equal eye,
Absorbs its will in thine.

L. H. S.

DISSIPATION.

Fair insects, fluttering 'mid a flowry soil,
Ye sport, ye glitter, but alas! ye toil.
A fancied prize deludes your dancing sight,
And when mild slumber comes to rule the night,
Gay lamps of fashion coldly light the gloom,
And dazzling meteors lure you to your doom.
Short is the lustre of your giddy day,
A glimmering noon, a premature decay,
Consum'd with fruitless labor to obtain
The dew of pleasure from the plants of pain.

L. H. S.

For the Christian Secretary.

A THOUGHT ON AN INFANT'S DEATH.

A blossom 'neath life's morning sun,
That's cast upon the stream;
A day whose fleeting course has run,
Is all its life did seem.

A sunbeam sporting in the sky,
A shadow on the wave,
And germing hopes, that fade and die,
Are trophies of its grave.

It's gone to that sweet world above,
Forever freed from care:
And nurtur'd with a Saviour's love,
'Twill bloom immortal there.

ZELOTES.

Extracts from a letter addressed to the Rev. Dr. Newman, by the late Rev. Dr. R. Hall. March, 1818.

With respect to your inquiry respecting the Doctorate, I have little to say more than this, that it does appear to me to militate directly against our Saviour's prohibition. The term Rabbi, by the consent of Dr. Campbell and the best critics, coincides as nearly as possible with the modern term doctor. It was a religious degree of honor, conferred by their theological schools to denote a pre-eminence of spiritual wisdom; and if it had not this import (or rather if the D. D. has not) I am at a loss (to know) what it means, nor can I conceive in what manner our Lord, supposing it had been his acknowledged intention to have forbidden it, could have done it more effectually, consistently with the genius of the language in which he spake. Though I am fully convinced some who receive it are as remarkable for their humility as the obscurest of their brethren, and I might adduce the instance of Dr. R—d, and Dr. N. in proof of this assertion; yet it is naturally and intrinsically an aliment of vanity, and, no doubt, gratifies that passion in some; and on that account, as well as for the reason before mentioned, it appears to me abhorrent from the simplicity of the Gospel.

It is an invention of barbarous, monkish ages; unknown, as you are well aware, to classic and Christian antiquity. It had its origin in the decline of knowledge, both civil and religious, and appears to me to possess a strong tincture of the barbarity of its origin. In my ears it would sound like a nick-name, and I am truly concerned it was ever known that such a mark was upon me. I endeavoured to keep it as secret as possible. In addition to other considerations, I might add it has been bestowed with such a total want of discrimination, that it can never (add) an atom to the reputation of any man who deserves it. Neither you nor Dr. R. will derive the smallest degree of celebrity from it; your own merits would always render it unnecessary; in short, my pride would concur with better reasons for inducing me to reject it.

I hope, my dear Sir, you will excuse the liberty I have used in explaining myself on this subject, assuring you that my high esteem for you is by no means diminished by this slight difference of opinion, nor by another of much greater importance on the subject of communion. You will greatly oblige me by keeping the fact of my diploma as secret as possible. With ardent wishes for your happiness, I am,

Your affectionate brother,

R. H.

The editor of the Christian Index fully coincides in the views expressed above; and requests his Christian brethren to abstain from the use of the title in his case.

WOMAN.

Is it in the sunshine or shade, in prosperity or adversity, that the female character displays its brightest virtues?

Is it in the young and garish scenes of public life, or in the retired and social duties of her domestic fireside, that she excites admiration? In youth we admire her, wandering through the gilded haunts of pleasure, and floating in sylph-like beauty through the mazes of the giddy dance—we admire her fostering with warm solicitude her tender offspring, or administering to the domestic happiness of her cares; but where—where is she so lovely as when we behold her bending like a guardian angel over the couch of sickness, and cheering with her last faint parting smile the bed of death—at the last dread parting hour, who like her can sooth the couch of anguish or light the torch of hope in the dark bosom of despair? The pride of manhood soon bows beneath the weight of sickness and sorrow—How oft do we behold him in the morning of life, in the bloom of youth, towering like the mountain oak, in strength and beauty—but soon struck by the hand of misfortune and disease, drooping like the lowly willow. Yet, it is then that the hand of affection supports him through the trying scene.

I was led to these reflections by a visit to the sick bed of an intimate friend—we had been friends from our earliest childhood, and I now visited him with feelings of unusual interest. I entered with slow and mournful steps the house of sorrow, and walked silently to the chamber of death—my friend lay stretched upon his bed with his head towards the window, the light from which fell upon his countenance, now pale and emaciated, but which lately glowed with health and intelligence. His sister was bending over him with a fond and devoted affection, fanning the cold drops from his pallid brow, and regarding him with that soft, pitying look which only heartfelt sorrow can express.

I had seen her often in the rounds of pleasure, radiant with smiles, but never had she appeared so beautiful as then—the air of pensive sorrow, so different from boisterous grief, was even more lovely than her smile—her eye so full of soul, but unmoistened by a tear, (for she was too intensely engaged to weep) aroused in my breast the liveliest emotions; and then, unrestrained by the pride of youth and manhood, a tear fell upon the couch of my languishing friend.—*Album.*

LUTHER'S TABLE TALK.

The extracts now given under this title are a continuation of those quoted last week from the Monthly Repository.

'God,' said Luther, 'could be exceeding rich in money and in temporary wealth, if He pleased; but He will not. If He were but to come to the pope, to the emperor, to a king, a prince, a bishop, to a rich merchant, a citizen, or a farmer, and were to say,—"Except thou givest me a hundred thousand crowns, thou shalt die this instant,"—then every one would presently say, "I will give it with all my heart, if I may but live." But now we are such unthankful slovens that we give him not so much as a *Deo gratias*, although we receive from him richly, and overflowing, so great benefits, merely out of his goodness and mercy. Is not this a shame? Yet, notwithstanding such our unthankfulness, our Lord God and merciful Father doth not suffer Himself thereby to be scared away, but continually doth show to us all manner of goodness. But,' said Luther, 'if, in his gifts and benefits, he were more sparing, and in imparting the same to us were more close-handed, then might we learn to be thankful. If, for example, he caused every human creature to be born into the world with only one leg or foot, and seven years afterwards gave him the other leg; or, in the fourteenth year gave one of the hands, and in the twentieth the other, then we should better acknowledge God's gifts and benefits; we should then also value them at a higher rate, and be thankful to Almighty God for the same. But now, since God heaps upon us these and the like his blessings, we never regard the same, nor show ourselves thankful to him.'

'Then, again,' said Luther, 'God hath given to us in these days a whole sea full of His word; He giveth unto us all manner of language, and good, free, liberal arts: we buy, at this time, for a small price, all manner and sorts of good books; moreover, He giveth unto us learned people, that do teach well and orderly, insomuch that a young youth (if he be not altogether a dunce,) may learn and study more in one year now, than formerly in many years. Arts are now so cheap that they almost go begging for bread. Woe be to us, said Luther, that we are so lazy and improvident, so negligent and unthankful. But God, I fear, will shut up his liberal hand and mercy again, and will give unto us sparingly enough, so that we shall have again sects, schisms, preachers of lies, and scoffers of God, and then we shall adore and carry them upon our hands, seeing that now we do contemn His word and servants.'

'The greater God's corporeal gifts and wondrous works are, the less, said Luther, they are regarded. The greatest and most precious treasure of this kind that we receive of God is, that we can speak, hear, see, &c. Yet who is there that feels these to be God's gifts, or gives him thanks for them? Men value such things as wealth, honor, power, and other things of less worth: but what costly things can they be that so soon vanish away? A blind man (if he be in his right wits,) would willingly miss of all these, if he might but see. The reason, said Luther, why the corporeal gifts of God are so much undervalued, is this, that they are so common, and God bestows them on the senseless beasts, as well as upon us people, and often in greater perfection. But what shall I say? Christ made the blind to see. He drove out devils, raised the dead, &c. yet must he be upbraided by the ungodly hypocrites who gave themselves out for God's people, and must hear from them that He was a Samaritan, and had a devil. Ah! said Luther, the world is the devil's, wheresoever it be. How then can it acknowledge God's gifts and benefits? It is with God Almighty, as it is with parents and their children which are young: they regard not so much the daily bread, as an apple or a pear, or other toys.'

HOW TO PREACH BEFORE A PRINCE.

'As Dr. Erasmus Albert was called Mark of Bradenburg, he desired Luther to set down a method of preaching before a Prince Elector. Luther said, Let all your preaching be in the most simple and plainest manner; look not to the prince, but to the plain, simple, gross, unlearned people, of which cloth the prince also himself is made. If I, said Luther, in my preaching, should have regard to Philip Melancthon, and other learned doctors, then should I work but little goodness. I preach in the simplest manner to the unskilful, and that giveth content to all. Hebrew, Greek, and Latin, I spare, until we learned ones come together; then we make it so curled and finical, that God himself wondereth at us.'

THE KINGDOM OF LOVE.

'In ceremonies and ordinances, the kingdom of love must have the precedence and govern, and not tyranny. It must be a willing love, not a halter love; it must be altogether directed and managed for the good and profit of one's neighbor; and the greater he is that doth govern, said Luther, the more he ought to serve according to love.'

HOW NECESSARY PATIENCE IS.

'I, said Luther, must be patient with the Pope, I must have patience with heretics and seducers; I must have patience with the roaring courtiers; I must have patience with my servants; I must have patience with Kate, my wife: to conclude, the patiences are so many, that my whole life is nothing but patience.'

TRIBUTE TO RELIGIOUS LIBERTY.

When the State Fencibles of Philadelphia landed at Providence last week, the Hon. Joseph L. Tillinghast, one of the Committee of Arrangements on that occasion, among other remarks in his congratulatory welcome to the Philadelphians, thus happily alluded to two venerated men of former days.—*Watchman.*

ROGER WILLIAMS AND WILLIAM PENN.

Besides the thousand other bonds which are daily growing with our growth, and strengthening with our strength, there is a bond of fraternity which reaches back to the age, and is consecrated by the virtues, of our respective founders. The names of Roger Williams and William Penn should be uttered in the same breath, honored in the same eulogy, and united in the same grateful veneration by us, their successors, and by the human race. Persecuted, each, for opinions too liberal for the age in which he lived, each sought a new dominion in the rude haunts, and found it also, by his justice and benevolence, in the no less rude hearts, of the savage children of nature. The one, here, at the river head of our beautiful Narragansett, which seemed to him the spot designated by Divine Providence, laid his foundations of civil liberty, not in religious toleration, but in unqualified Religious Freedom. The other developing, upon the shores of your magnificent Delaware, the same elevated conception and generous guardianship of human rights and human peace, consecrated his new empire of benevolence to Brotherly Love.

The following impressive paragraph is from the third article in the June Christian Spectator.

JESUITISM.—No eyes can be closed to the fact that the emissaries of a church, which, in darker times than ours, called for all the skill of Luther, the learning of Calvin, and the eloquence of Melancthon, are coming in upon this land. Men trained for the conflict; plausible in argument; subtle in sophistry; schooled in the nurseries of delusive arts, and in colleges formed to teach the *real cunning* of the serpent, and the *apparent* harmlessness of the dove.—Who knows not that the Jesuit is at our doors, and is hastening to embrace the pillars of the state, and to enter into the temple of our liberty? Who knows not, that with skill adapted to our times, he comes with eloquence, and with power; that he selects the richest vales for his abode, and draws to the place of fascination and ruin, our sons and daughters? And shall a Protestant go forth to meet him, unapprised of his arts, unskilled for conflict, unguarded with the panoply with which teaching and prayer can furnish the champion of truth in this holy war? Our countrymen may slumber. Our churches may repose in security. But if there is an eye to catch the prospect of danger, or an ear open to them, the Christian will feel that they who are defenders of the truth, cannot be fitted for this conflict by ignorance, or marshalled for the battle by piety alone, however ardent. The question is, whether the high priests of infidelity, and the vast army of secular clergy, and monks, and nuns, under the guidance of the Jesuit, shall take possession of the country, and prey, like the locust on the avails of our toil, and abide in the dwelling places of our wealth and our arts? and whether this land shall submit to the dogmatisms of infidelity, and to the guidance and support of numberless hordes of Jesuits?

LONDON HIBERNIAN SOCIETY.

The Twenty-sixth Anniversary meeting of this Society was held on Saturday, May 5th, in the Great Room at Exeter Hall, and was numerously and respectably attended. The most noble the Marquis of Cholmondeley, President of the Society, took the chair at 12 o'clock. The report states the whole number of day, Sunday, and adult schools in connection with the Society, during the last year, at 1,569; in which 90,085 scholars have been enrolled, being an increase on the return of the preceding year of 4,330 scholars. The Day Schools amounted, last year, to 692, in which 55,750 scholars were enrolled, of whom 24,490 were Romanists, and 31,260 Protestants. The Sunday Schools amounted to 458, containing 23,346 scholars, of whom about 16,000 attend also the day schools. The distribution of the Holy Scriptures, through the instrumentality of schools and Scripture readers, has this year been 4,712 Bibles, and 12,822 Testaments, in the English language. The whole number of Bibles and Testaments distributed by this Society from its commencement, appears to have been 73,519. The receipts of the present year, have materially exceeded the expenditure, having amounted to £9,287 7s. 1d. while the expenses have been £8,297 8s. 1d.

From the Sunday School Journal.

SPIRITUALITY OF SUNDAY SCHOOL TEACHERS.

MR. EDITOR,—There is a relation, of the deepest and most thrilling interest, subsisting between Sunday school superintendents, teachers, and scholars, and parents, and the church of Christ. Gladly would I trace out this interest in all its relations and bearings; but time and ability would utterly fail me in the attempt. Although I feel this interest exciting a throb in every fibre of my soul, yet I should soon be lost in attempting the description. It is my present intention only to suggest some ideas of this relation, by considering the duty of prayer as devolving upon each one individually and respectively. Besides the duty of social prayer, which all recognise in theory, if not in practice, we are called upon, by the most solemn considerations, often to perform this duty where no eye but God's is witness to our tears, and no ear but his is open to the groanings of our spirit. Let the superintendent daily bear the interests of the school under his care on the arms of faith to the throne of grace. Let him also keep a list of his teachers, and make one teacher on each successive day the subject of special prayer. Let the teachers daily present the superintendent, and the general interests of the school, at the mercy seat of their covenant keeping God. Let them also have a list of the scholars of their respective classes, and pray for each one in daily succession. Let the children, as soon as they know how to ask a parent's love and a parent's favor, be taught in the same simplicity of language, to ask God to love them, their superintendent, teachers, and all connected with the school, and to favor all their attempts to glorify Him.

The greatest simplicity should by all means be used, for

"Prayer is the simplest form of speech,
That infant lips can try,"

as well as

"The sublimest strains that reach
The Majesty on high."

Let parents also be importunate in their daily supplications in behalf of the school, and particularly the children or wards whom God has committed to their care. Let every member of the church of Christ daily bring the interests of Sunday schools before the mercy seat, with faith and humble importunity. I am aware there are many subjects for our special prayers; but what propriety can there be in our decorating the walls of Zion, while we entirely neglect the foundation?

When Sunday schools are thus conducted, I cannot but believe that they will prove nurseries of piety to the church, fountains of pure and undefiled religion, whence shall flow perennial streams, large and wide, to gladden and fertilize the whole habitable globe. Fellow laborer, do you think so too? What further inducement do you want to the faithful discharge of the duty of prayer? Will you do it? I ask none to adopt this, or any other plan, without feeling its importance, and acting upon it in the sincerity of their souls. A mere form in this business would be as reasonable as for a farmer to sow chaff and look for a harvest of wheat. Such "sow to the wind, and they must reap the whirlwind." But sow the good seed in godly sincerity, and you will reap a joyful harvest, even life everlasting.

CAMP MEETINGS.

Camp meetings first among the Baptists.—In the Abridged History of the Baptists, by the Rev. David Benedict, page 322, is an interesting account of the ministerial labors of Elders James Reed and Samuel Harris, in the Counties of Orange, Spottsylvania, Caroline, Hanover, and Goochland, Virginia, in 1767. The historian says: "Reed and Harris continued to visit these parts for about three years, with wonderful effect. In one of their visits, they baptized 75 at one time, and in the course of one of their journeys, which generally lasted several weeks, they baptized upwards of 200. It was not uncommon, at their meetings, for many hundreds of men to encamp on the ground, in order to be present the next day. The night meetings, through the great work of God, continued very late; the ministers would scarcely have an opportunity to sleep. Sometimes the floor would be covered with persons struck down under a conviction of sin. It frequently happened, that when they would retire to rest at a late hour, they would be under the necessity of rising again through the earnest cries of the penitent. There were instances of persons travelling more than one hundred miles to one of these meetings; to go forty or fifty miles was not uncommon."

These, we think, were the first Camp Meetings held in the United States, and held six years before the Methodist Society had any embodied form, and many years before that denomination adopted the practice of encamping. *Pioneer.*

EXCELLENT PROVISION.

A late report from a Sabbath School in North Lyme, Conn., states, that the number of teachers is 38, and the number of scholars 40. The object of having so large a number of teachers, is to give each teacher but two scholars and thus enable him to devote more time to the business of general instruction. In this school, eighteen of the thirty-eight teachers have made a profession of religion during the last year, and four more are believed to be prepared for the same step. All the other teachers, save three, were professors of religion prior to 1831. Twelve of the scholars have also expressed a hope of salvation by Jesus Christ.—*Ib.*

PRAYER-BOOK AND HOMILY SOCIETY.

On the 14th of May the above society held its 9th anniversary meeting, in the great room in Exeter Hall, Lord Bexley in the chair, but was very thinly attended. During the last year the society has distributed 11,753 Prayer books, and 67,385 Homilies; and since its foundation, 208,673 Prayer books and 1,155,625 Homilies. The receipts of the year amounted to £2,171 19s. 4d. and the disbursements to £2,208 14s. 8d.

BOOKS

JUST RECEIVED AND FOR SALE BY

F. J. HUNTINGTON.

REIGN OF GRACE, by Abraham Booth, D. D.
GOSPEL WORTHY OF ALL ACCEPTATION, by A. Fuller, D. D.
LIFE OF WICKLIFFE, the first English Reformer. No. 1 of the Theological Library.
BAPTISM in its mode and subjects considered, and the arguments of Mr. Ewing and Dr. Wardlaw refuted. By ALEXANDER CARSON, A. M. Minister of the Gospel, Edinburgh. Together with a Review of Dr. Dwight on Baptism, by F. L. Cox, LL. D. of London.—1st American edition.
FULLER ON COMMUNION.
INFANT BAPTISM, a Part and Pillar of Popery, by John Gill, D. D.
COMPLETE WORKS OF ANDREW FULLER, D. D.
COMPLETE WORKS OF ROBERT HALL, with Memoirs of his Life.
CHAPIN'S LETTERS ON BAPTISM.
ROMAINE ON FAITH.
BAXTER'S CALL TO THE UNCONVERTED.
BAXTER'S SAINT'S REST.
MEMOIR of MRS. ANN H. JUDSON.
CHURCH MEMBER'S GUIDE, by J. A. James.
JAY'S LECTURES, or the Christian Contemplated, &c.
TRAVELS OF TRUE GODLINESS, by Benjamin Keach.
MEMOIRS OF JOHN HOWARD, the Philanthropist.
AIDS TO DEVOTION.
FEMALE SCRIPTURE BIOGRAPHY, by F. A. Cox.
HOLY LIVING, by J. Taylor
CRUDEN'S, BUTTERWORTH'S, and BROWN'S CONCORDANCE.
A GUIDE FOR YOUNG DISCIPLES.
KNAPP'S THEOLOGY.
LOWTH'S LECTURES on Hebrew Poetry.
SELECT PRACTICAL THEOLOGY of the 17th century; from the works of Rev. John Howe and Dr. Wm. Bates.
BISHOP LEIGHTON'S Select Works.
LECTURES on Revivals of Religion, by W. B. Sprague D. D.
JAHN'S BIBLICAL ARCHEOLOGY.
THE CHRISTIAN STUDENT, by E. Bickersteth.
BABINGTON ON EDUCATION.
CONSIDERATIONS FOR YOUNG MEN, by the author of "Advice to Young Christians."
DEGERANDO ON SELF EDUCATION.
RUDD'S DISCOURSES to Young Men.
TURNER'S SACRED HISTORY OF THE WORLD; being the 32d vol. of the Family Library.
JAY'S EVENING EXERCISES.
SPRAGUE'S LECTURES.
SPRAGUE'S LETTERS.
CHRISTIAN CHARITY EXPLAINED, or the influence of Religion upon the Temper. By John Angel James, author of the Christian Father's Present.
TALES OF THE PURITANS.
BUTLER'S ANALOGY.
BIOGRAPHY of Self Taught Men.
ANECDOTES, illustrative of Select Passages of the New Testament.
ROLLIN'S ANCIENT HISTORY.
Tyerman and Bennett's Journal.
Chalmer's Works.
Prideaux's Connexions.
Works of Henry Kirke White.
Josephus' Antiquities.
Milner's Church History.
Henry's, Scott's, Doddridge's, and Clark's Exposition.
Gaston's Collections.
Malcom's Bible Dictionary.
Lincoln's Sabbath School and Bible Class Book.
Sabbath School Union Questions, by Judson. Vol. 1, 2, 3, and 4.
A general assortment of Sabbath School Library Books. Bibles, Testaments, &c. &c.

June 23. 23

E. WHITE AND WILLIAM HAGAR, Respectfully inform the Printers of the United States, to whom they have long been individually known as established Letter Founders, that they have now formed a co-partnership in said business, and hope from their united skill, and extensive experience, to be able to give full satisfaction to all who may favor them with orders.

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May 16. E. WHITE,
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Hartford, June 21. eowtf.

DOCT. E. P. PHELPS

HAS taken a Room, No. 6, Central Row, directly south of the State House, where he may be found ready to attend all calls in his profession.

June 16. 23